

and extreme self-conceit of which I have spoken.

A book has just been published in New York by Dr. Inazo Nitobe, professor in the University of Kyoto which is full of interest as much from its revelation of the Japanese conceit as from its description of the Japanese view of things. In its preface the eminent doctor describes his surprise when first asked by a Belgian jurist as to religious teaching. The bland frankness with which he admits that he never had had any is the Japanese conceit at its best. After some thought he discovers that all the ethical training he ever had came from Bushido, and Bushido is the subject of his book.

His description of Bushido thereafter becomes interesting, because it bears directly upon the subject in issue, the moral condition of the Japanese and of Japan. The more one studies Bushido, the surer one becomes that devotion to its principles must leave any nation without honor and without honesty, and this fact the eminent doctor does not even attempt to deny. Artificiality, a veneer of sympathetic politeness, these are Bushido's virtues, and these to-day are the virtues of Japan and of the Japanese. Altruism, in our sense of it, is unknown, though sympathy for the weak and the downtrodden is prescribed as a lordly virtue of the strong and lordly Samurai.

The love of woman is not a worthy thing and must not be dwelt upon, woman being an inferior creature who ministers to the appetite. And this view of woman, except as the mother of warriors, is the actual prevailing view of an exceedingly sensual and brutal race. Bushido is the handbook of chivalry and of the chivalric virtues. It pedestals not love, but war and all the virtues of the warrior. The profession of arms is the highest and noblest. In the descending social scale come first the knight, then the tiller of the soil, then the mechanic, and last and lowest the merchant. "A loose business morality has indeed been the worst blot upon our national reputation," blandly remarks this undeniable authority. And he is indorsed by all the foreign merchants who deal with his people in a way that naturally must be gratifying. Lying and cheating are the rule in all Japanese commercial transactions. "A Chinaman's word is as good as his bond. A Japanese will break any contract that does not happen to suit him"—this is the dictum of every foreigner who deals with these two peoples.

Japan has its great men. As a matter of fact,

it seems to have a remarkably large proportion of them, though this ever has been a fact characteristic of mixed races. But it should never be forgotten that however broad and brilliant they may be mentally they are Japanese at heart, and no small element of their greatness is their devotion to their country, their people and their traditions. Baron Kaneko, the emissary of the Emperor, is an able man, and he told us, between the lines of his New-York speech, exactly what we may expect in the future from his country.

"The effect of this war upon the Asiatics," he said, "is this: The East has a certain strength which it can unite with the strength of the West. If the East welcomes Western civilization, she can stand upon the same plane with Europe and America. As to the East and the West, in future there will be two types of civilization, the Oriental and the Western; Japan on the one side, Europe and America on the other. These three can become assimilated without the necessity of Oriental culture and Western learning coming in conflict, but united in harmony, sharing the inheritance of the civilization of both hemispheres."

I doubt if any thoughtful student could find any more absurd statement than this in any national pronouncement that ever was made. As an instance of the insane Japanese conceit of which I have spoken, it is unsurpassed. The evolution of civilization, the measure and the standards of civilization, are as clearly defined as the evolution of the measure and standards of naval construction.

That the Japanese, a nation of idolaters, with a moral code in exact correspondence with their religious evolution, should call themselves civilized and their condition civilization is so insane an idea that it makes one wonder at their intelligence. Our own state of civilization leaves much to criticize, but it is as distinctly and as undeniably high above theirs as has been every scientific attainment of ours which they have been so eager to obtain and adopt. But this honest view, this insane conceit of theirs, is an impressive fact which never should be forgotten. It will count for much when the clash comes which must come inevitably. That the two civilizations, as he is pleased to call them, can never commingle Kaneko and all the Japanese clearly see, and it is full time that we realize this as clearly and as practically as they do.

That China is awakening, the daily despatches tell

us in various ways. That the triumph of the brown man over the white is certain to inflame the whole East, nobody but a fool can doubt. Its ultimate effect upon India is a question which concerns us only indirectly and is yet distant. But its effect upon China is a question of the utmost importance at the present time.

The relation between China and Japan is an extraordinarily close one. United by descent, by ideographic writing, by religion and by tradition, they are and will prove to be one single nation as against the rest of the world; and Corea is the third party to a national union. The Chinese despise the Japanese, the Japanese despise the Chinese; but these are merely the superficial national conceits that never for a moment will stand in the way of an alliance for mutual interest as against the "Western Barbarians," as they call us in Japan, the "foreign devils," as they call us in China. Japan has now eliminated all foreign officials in her employment and her industries; she is able, she thinks, to stand alone.

That the Chinese, properly drilled and armed make excellent soldiers, Gordon proved to the satisfaction of all. What an awakened China, organized and armed by Japan, can do in the East, it needs no imagination to picture. And what she will do is so certain that no rational man attempts to deny it. "Asia for the Asiatics!" is not only a natural cry; it would be difficult to say that it is not a just cry. The two most important things which we have taken to China were equally undesired, opium and religion, poison in one hand and religion in the other.

And so the reckoning is coming and must come. Russia to-day is the bulwark of Christianity in Europe, fighting against the Renaissance of paganism. As long as she will fight things are well. But should she make a pusillanimous peace with Japan—Japan unconquered, nor exhausted nor defeated in a single battle—all civilized nations will have to take the consequences, and the consequences will show themselves without delay. Germany, France, Holland and America will learn what is coming to them in clear terms. England as Japan's ally will learn the lesson last, and from all present indications will be the last and heaviest sufferer.

Russia is the natural ally of Japan. The Rus-

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THE "BOY KING'S" CHOICE

NOW that the German Crown Prince is a young husband, King Alfonso of Spain holds the "spot-light" of public attention as the royal lover.

For four hundred and sixty years all the princes and the "Boy Kings" of Spain have had, for the ruling of their lives, a singular code of precepts unlike any other in the world. This literary treasure was placed by King John in the hands of his son Henry in 1444, just before the invention of printing. Henry was then exactly eighteen years of age, and the manuscript was his birthday present. It had been written, at the King's request, by Santillana, the "Sir Philip Sidney of Spain." It is a poem of one hundred stanzas, of eight lines each, and so singular in its construction that no one has ever dared to attempt its translation into English.

Three years ago, when the "Boy King" attained his sixteenth birthday, the queen-regent his mother placed in his hands this quaint book of precepts, which in Spain is almost as sacred as the lessons of Scripture. A few of the stanzas which relate to marriage have been thrown into English in such a way as to illustrate the weird verse-form of the original; and these will serve to show how the present "Boy King," like his father (who became King at seventeen), is to make his choice of a life partner.

In the first place, the young man is solemnly warned that he must be pure in life—in thought as well as in act. Then his must be a "love match." He is to choose with care and discretion; but he must choose absolutely for himself, regarding not the advice of anyone in such a question. Nothing is said as to the religious faith of his Queen-to-be, for these precepts were written before there were any Protestants. But its author took care that it never should be extended by any later hand, adopting the "centiloquy" form and name from earlier writers, and it thus has remained a poem of one hundred stanzas.

However, despite the efforts of King John, the more or less general belief that the King of Spain is at liberty to marry a Protestant princess, requiring only the Pope's dispensation to satisfy the church, is a mistake. The civil law of the land

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provides that both the King and Queen of Spain shall be Roman Catholics; and so, should Alfonso's choice be a Protestant, she must become a Catholic before becoming his Queen.

Here is stanza XLIV. of the centiloquy, with its earnest admonition:

Woman is the crown of man,
If her mind
Unto reason be inclined.
Let no plan,
Let no policy, control;
Choose with care—
Choose, yourself, the jewel rare
Of your soul.

Then the young King is cautioned that beauty is often only skin-deep. Stanza XLVI. is as follows:

Loveliness of form and face
Is fair to see,
If in company it be
With inward grace.
Sense and beauty often part,
And 'tis late
Ere they haply meet and mate
In the light heart.

How is the young man to look upon womanhood? The centiloquy was written before the good Queen Isabella had reigned in Spain, or the great Elizabeth in England. In fact, there had been scarcely an instance of female rule in Europe. One might expect to find a narrow definition of "woman's sphere" in a poem of the middle ages. But no! Listen to stanza XLVII.:

Never would I say the sphere
Of womanhood
Has a lesser need of good
Or honor dear.
Honored by the greatest men,
Loved and admired,
Woman ever has inspired
The ablest pen.

Then the poem cites the mother of Jesus, whom sacred art and poetry have invested with every grace of personality.

It does not follow that beauty of person is to be

despised. Entirely the contrary there is not a touch of asceticism in this marvelous old poem.

This is what it says in stanza XLIX.:

Many notable and good,
True to duty,
Through the ranks of grace and beauty,
They have stood
With the chosen saints of earth.
Ah, the throng,
Sweet in looks, in virtue strong,
Grand in worth!

Then follow St. Catharine, famed for her great learning; Queen Esther, who saved her people from destruction; Judith, who slew the tyrant and freed her nation. More modern heroines would have been cited, doubtless, but for the fact that modern history had yet to be written when the centiloquy was composed.

Stanzas LII. and LIV. chant the praise of noble womanhood:

Never nation but would glory
To record
Heroines in deed and word
In their story.
Memories of the good and great
Oft outmeasure
In their worth the golden treasure
Of the State.

Ah, how glorious the arcana
Of noble souls,
As the galaxy unrolls!
Pure Diana,
Dantes, Vagnes, Dido true,
Lucretia rare,
And Virginia—let us ne'er
Lose them from view.

A strange medley is this last stanza. Pure mythology, legend and history are drawn upon to illustrate the noblest traits of womanhood.

Such are the ideals inculcated in the mind of the Spanish "Boy King," as they have been for many generations, respecting the other sex. The centiloquy offers to guide him in all things throughout his career; and happy will he be if he follows its precepts, so full of wisdom as to seem like a work of inspiration.